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THE ANGLICAN COMMUNION IN INDIA

By

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The Anglican Communion
In India

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The Anglican Communion In India

INDIA is far away from America and there are few direct contacts between the people of the two countries. The Episcopal Church of America has no mission work in India and our people may not be conscious of any community of interest with the Indian people. But there is a large Christian population in India, and we are one in the family of Christ with them. More particularly, there is a group of over half-a-million Christians in India who belong to the same Anglican Communion of which we are a part; they are thus most closely related to us in the bonds of Christian fellowship.

All American Episcopalians recognize their relationship to the Church of England, the Mother Church from whom we have received our traditions, the greater part of our liturgy, and through whom we trace our lineage as a Church to the earliest Apostolic Church. But this Mother Church has many children. The great family of the Anglican Communion spreads all over the world; in some places there are missions still under the tutelage of the Mother, in other places there are self-governing Churches which control their own lives but still live in closest fellowship with the Mother who gave them their life. The Church in India is at the present moment just passing from the stage of the mission Church to that of the self-governing Church. This Church of India is a daughter Church of the Church of England, just as we are. It is a sister Church to us, and it bears all the marks of the family life. It uses the same

Creeds, the same Sacraments, has the same ministry and is moved by the same ideals as is the Episcopal Church of America. It differs from us in language, but its message to the world is the same as ours.

These two sister churches are independent of each other as to government, but they belong to one another as two members of a family. Even as this is being written the bishops of the Indian Church are in council at Lambeth in England with the bishops of all the rest of the Anglican Communion, including our American bishops, and are asking their advice and guidance in the problems which they have to meet in India. And it is recognized that the advice given to them will react on the life of the Anglican Communion throughout the world and affect its conduct. India may be far from us, but, since we are one family, that which the Church of India does today will affect us tomorrow. At present the Church of India is asking us for help in her tremendous task of evangelising that needy land, she is also asking us for counsel in meeting some of the difficult questions which confront her.

It is important, therefore, that we should strive to acquaint ourselves with the life of the Church of India, in order that we may be able to respond intelligently to the requests that have come from her. The youngest daughter of the family of the Anglican Communion, India, turns to an older daughter of the same family for aid and counsel, and if we are to answer her request, we must first learn something of her life and circumstances. We may even be willing to admit that the younger daughter, out of her different experiences, may be able to help the older daughter in the great task of making Christ King. But more important

than either of these reasons is the simple reason that the true follower of Christ will wish to live in the full fellowship of the family of Christ. No one of us knows the fullness of Christ, it is in the fellowship of all that Christ is revealed, and it is, as the Metropolitan of India has beautifully said, "through the large and growing family of Anglican national Churches scattered throughout the world that the great Catholic Church finds expression, and by which her interpretation of the unsearchable riches of Christ is increased." We are not lacking in fullest sympathy with, and highest appreciation of, the magnificent work for Christ done in India by other communions, but in this little pamphlet we consider only the contribution of the Anglican Communion to India.

THE BEGINNINGS OF MISSION WORK IN INDIA

THE Church of England was not the first to bring the Gospel to India. In fact, no one knows who the first missionaries were. There is an old tradition that the Apostle Thomas traveled to that far land, and modern scholarship has adduced certain evidence tending to prove the truth of this tradition. We know that as early as the sixth century there were numerous Christian Churches scattered through the peninsula, especially in South India. This Syrian Church, as it is called, is still in existence and numbers over half-a-million souls. We will have occasion to refer to it later.

The missionary work of western Christendom in India began with the arrival of the Portuguese in 1498. Large numbers of monks were sent to India with the Portuguese fleets, and a vigorous missionary work began. But no great success was at first achieved, and the King of Portugal applied to Ignatius Loyola to send the entire Jesuit order to India. The request could not be granted, but in 1542 Francis Xavier, the greatest of them all, was sent to the East, and the day of his arrival may well be called the birthday of Roman Catholic missions in India. He spent only about four and a half years in the country, but in that brief space of time he is said to have baptized about 60,000 people. During his stay in India, Xavier never learned the Indian language, but did all his work through such interpreters as he could find, and these were often ignorant

enough. Of course, converts gained in such a way were very poorly instructed. Furthermore, the missionaries of the Roman Catholic Church did not hesitate to use methods which were questionable, to say the least. In one case a whole caste of fishermen accepted Baptism on the condition that the Portuguese viceroy should aid them by armed force against their enemies. The Portuguese went to India definitely for conquest and used their power to control, or to seek to control, both religion and trade.

English contacts with India began in a much less pretentious way. The first English to enter India were traders who at first merely traded at the seaports, but later set up permanent depots for their business. Still later, the necessities of defence led to the amalgamation of all trading interests in the famous British East India Company. This great company had numerous employees permanently or semi-permanently located in India, and, for their sake, chaplains were sent out by the company to minister to their religious welfare. The influence of these chaplains was the first contact of English Christianity with the people of India. Missionary work among Indians was not in the minds of any when chaplains were first sent out, and an unexpected situation arose in 1612. The Rev. Patrick Copeland, a chaplain, returned to England with an Indian boy whom he had instructed and who desired Baptism. Before baptizing him, the clergyman felt it necessary to ask permission from the directors of the company, and they, in turn, referred the matter to no less important a person than the Archbishop of Canterbury. He authorized the Baptism and the lad was received into the Christian Church,

his baptismal name, Peter, being chosen for him by King James I. It is of interest to us that he seems to have later found his way to Virginia.

At this time the missionary spirit had not awakened among the people of England. There seems to have been no vision of the duty and opportunity of winning into the fellowship of Christ's Church the millions of needy Indian people. It has been said that Britain blundered into empire in India in a fit of absent-mindedness. There was certainly no conscious plan behind the development of British trade interests in India. Englishmen began by trading, and then found it necessary to have armies to protect their trade. Soon they had an empire on their hands. Similarly in religious affairs, Englishmen sent out chaplains to care for the existing situation among their own people, and soon found that they had a missionary enterprise on their hands.

THE BEGINNINGS OF ANGLICAN WORK IN INDIA

BY the beginning of the eighteenth century it was recognized that Englishmen were in India to stay. By this time the business of the British East India Company had developed to such an extent as to be a national interest. In 1708, the company was reorganized and the charter amended. Henceforth it was required that a minister and a schoolmaster were to be maintained in every settlement, and that a decent place was to be appropriated exclusively for divine service. Every trading ship of 500 tons burden and upward was ordered to carry a chaplain. Further, as evidencing the sense of obligation to the people of India, it was strictly enjoined that all chaplains should apply themselves to learn the language of the country "the better to enable them to instruct those that should be servants or slaves of the company, or their agents, in the Protestant religion." At the same time a prayer was prepared for the new company by the Archbishop of Canterbury and the Bishop of London, part of which is as follows: "Give to us and all thy servants whom thy Providence has placed in these remote parts of the world, grace to discharge our several duties . . . that we, adorning the Gospel of our Lord and Saviour in all things, these Indian nations among whom we dwell, beholding our good works, may be won over thereby to love our most holy religion, and glorify thee, our Father which art in heaven."

Gradually, very gradually, the sense of missionary responsibility was awakening in England. The Society for Promoting Christian Knowledge (S. P. C. K.) was organized in 1698, its chief object being to provide Christian literature and to promote Christian education both at home and abroad. It did not contemplate sending out missionaries, but, strangely enough, was drawn into actual missionary work. When the Danish Mission to South India was in danger of becoming extinct through lack of funds, the S. P. C. K. supported it financially for a hundred years.

The oldest missionary society now existing in England which was founded with the object of sending out missionaries is the Society for the Propagation of the Gospel in Foreign Parts, (S. P. G.) which came into existence on March 13, 1700. The needs of the British colonists in America absorbed most of the interest of this society in its early days, and its principal contribution to Indian work in the eighteenth century was the support of the Danish Lutheran missionaries mentioned above.

By the victory of Clive at the Battle of Plassey in 1757, Great Britain became the dominant power in India and the contacts between Britain and India were multiplied. Increased responsibilities of Empire led to greater numbers of Englishmen taking up their residence there both as soldiers and business men. People in England were led to a wider knowledge of the world because of expanding trade and empire. Christian men began to think more seriously of their responsibility to those who had never heard the Gospel. The map of the world became more meaningful.

But it was difficult to find an opportunity to begin missionary work. The East India Company, which was now

practically the Government of India, was nervous about the raising of religious issues and prohibited any missionaries working in its territories. William Carey, the great Baptist pioneer, was unable to settle in Calcutta and had to establish his work at Serampore, a Danish settlement up the Ganges River. One way, however, was open to devoted men, and such were not lacking. A clergyman could go out to India as a chaplain to the English community there, and could make contact with the Indian people in this way. There were many who chose this path, one of the most famous of whom was the saintly Henry Martyn. A brilliant student, graduating at Cambridge as Senior Wrangler, Martyn startled his friends by going at once to India. Here he translated the New Testament and the Book of Common Prayer into Hindustani and then, seeking the most difficult work, went on to Persia where he translated the greater part of the New Testament into Persian. He died in Tokat in Asiatic Turkey at the early age of thirty-one. His death and the record of his saintly and industrious life aroused a new interest in the cause of missions to India.

The year 1813 marked the beginning of a new era in the work of the Anglican Communion in India. During this year the charter of the East India Company was revised by Parliament and freedom was given to missionaries to carry on work in the country. Equally important was the establishment of the Bishopric of Calcutta, the first bishopric outside England. This meant that the Church of England was now going to enter whole-heartedly into the evangelization of the people of England's great dependency. The task given to the first occupant of the See of Calcutta, Bishop Middleton, was truly tremendous. He had to super-

vise all kinds of work, from that of the garrison chaplains to that of Danish Lutheran missionaries working under the support of the Anglican S. P. C. K. He had to travel over the whole country where the means of transportation were most primitive. Within a few months of his arrival in Calcutta, he started on a long visitation tour of South and West India which lasted twelve months. He had to organize schools and lay down plans and policies for the future of the work. One of his first and most important steps was the founding of Bishop's College, Calcutta, to train Indian Christians to become preachers, teachers and catechists and to serve as a center for translation and other literary work. So great was the strain of the work that it is not remarkable that the combined years of service of the first four bishops were only sixteen. All died in the midst of their work. But the work was well done, and the progress of the Church through the nineteenth century testifies to the wisdom of those who laid the foundations. Steadily the scattered work was co-ordinated, organized and strengthened and new work opened up. From the beginning it was evident that no one bishop could possibly direct work so varied and so far-reaching, and one by one new episcopates were established until now there are fourteen dioceses in India and over 500,000 Christians in the communion of the Church.

Of course the Church of England has not been the only Christian body carrying the Gospel to India, for almost all the great Christian communions have had a share in this great task. The communicants of the Church of England number only about one-twelfth of the Christians in India. Although this pamphlet deals only with the contribution of

the Anglican Communion to the Church in India, one should never forget the literally tremendous work done by others. The whole Christian Church looks back with gratitude to the pioneer work of the Lutheran, Schwartz, to the gigantic literary labors of the Baptist, Carey, to the educational vision and solid administration of the Presbyterian, Duff, and to the vigorous evangelism of the Methodists. Long antedating all these is the great missionary work of the Roman Catholic Church whose people now number over two million. But the Church of England has had in many ways special responsibilities because of political and social conditions, and these have been carried with great success. It has fallen to her lot to have the chief care of the English and the Anglo-Indian communities, groups who offer no glamor nor romance but who are of the utmost importance for the development of the Christian life of India.

THE ENGLISH COMMUNITY IN INDIA

IT is one of the most remarkable phenomena of modern history that a nation of over three hundred million people is governed by a mere handful of Englishmen. In the Civil Administration of India there are less than four thousand Englishmen directing the affairs of the nation. In the army there are only sixty thousand English troops. These two groups are bearing responsibilities which are probably without parallel in history. In addition to these there are those who have gone to India from the West because of business reasons. The first of these were the traders and shippers who established themselves in the great port cities. Later, as trade became more important, business men were found in all the cities in the interior of the country. Of late years many Englishmen have been attracted to India as bank managers, managers of mills, factories and mines, mining and electrical engineers and superintendents of industries. Then there are the many Englishmen and Americans who direct the work of the great tea plantations in Assam.

It is natural that the Church of England should be looked to first to give spiritual care to these, for the majority of them come from homes in England where the Prayer Book is in constant use. Of the total of about 175,000 Europeans in India, 32,000 are Roman Catholics, 34,000 Protestants of various communions, while the communicants of the Church of England number about 109,000. This community, which is one of the most influential and important in the world, is nevertheless a missionary field, for it is

almost impossible for them to carry on the work of the Church without outside assistance. In the first place, they are scattered over the whole of India, only in a few of the great cities are any large number of them found together. Then they are subject to constant change of residence. The exigencies of the services in which they are engaged make it impossible for any European in India to feel that he has a permanent home, at any moment he may be called on to move five hundred miles to fill a need. There is incessant change because of the need for families to return periodically to the home land for furlough. Under these circumstances it is most difficult to carry on regular parish life, indeed it would be impossible without the support of a continuously operating missionary society.

Great injustice has been done to this noble body of men and women by writers of fiction. Kipling's words

“Ship me somewhere East of Suez,
Where the best is like the worst,
Where there ain't no Ten Commandments
And a man can raise a thirst”

have been taken to imply a low level of morale among Englishmen in India. The actual truth of the matter is that Englishmen in India do have to live without the support of so many of the factors that help to moral living at home, and that a man can go to the devil quite easily if he wants to, but that India is filled with Englishmen in civil service, army and business who are not only leading moral lives, but noble lives of unselfish devotion to duty which are an honor to their race and an example to those of another race among whom they live.

It is impossible to exaggerate the importance of this English community for the missionary work of the Church among the people of India. In that country every white man is looked on as a Christian, and the meaning of Christianity is read by Indians in the lives of those called Christians among them. No testimony to the truth of the Christian message can be more convincing than the lives of Christian business men and officials. It would be practically useless to go to the Indian people with the message of Christ if the European (and, therefore, nominally Christian) community were not worthy of honor. Speaking in military language, this position is the first that must be occupied in the strategy of missions.

The Church of England has always recognized this and has steadily borne the heavy end of the load in this regard. There is no romance in this work, there is no report of large numbers of converts, there are no thrilling stories, it is a quiet task of supporting in the Christian life men and women whose unique position makes their example a mighty power for good or for ill.

THE DOMICILED COMMUNITY

THE domiciled, or Anglo-Indian, community is one of which few Americans think when they seek to form a mental picture of India. This community is made up of two groups, first, of pure blooded Europeans who have made their permanent home in India, and second, of those of mixed blood. Three hundred years ago, and for long years afterwards, hardly any English women were allowed to go East with their husbands, consequently many young Englishmen married Indian wives. There were also, as might be expected, many irregular alliances between the representatives of the two races. The children of these mixed unions have rendered important service to India and are bound to occupy an important place in the life of the country in the future.

But evil days have come upon the Anglo-Indian community. With the rise in the standards of education among the Indian people the Anglo-Indians have lost the position of advantage which their knowledge of English gave them, and they are being forced to compete more and more with low-wage Indian labor. At the same time the growing sense of race prejudice throughout the world has operated to exclude them from the best positions in English life. Many of them have sunk lower and lower in the economic scale until their condition is pitiful, and with the economic decline there is, also, among many, a moral decline.

This community presents a challenge and a duty to the Christian Church. They are Christians and deeply religious,

they are conscious of the blood that is in them and are proud of it. To leave them alone in their need is to cast dishonor on the name of Christ, which they bear. It is impossible for the Anglo-Indian community to reach its best development without outside help, they are too few and too scattered, but they are quick to respond to the help that is offered them.

Here, also, the Church of England has accepted the responsibility. Probably half of this community are Roman Catholic, the descendants of the Portuguese settlers, but of the Protestant half, fully two-thirds are connected with the Church of England. There is an Indian Church Aid Association which was formed to help church work among the people of this community. Bishop Cotton who was Bishop of Calcutta from 1858 to 1866 was very active in promoting education among them, and today three of the best Anglo-Indian schools, in Simla, Bangalore and Nagpur, bear his name. In all, the Church of England provides education for nearly ten thousand poor Anglo-Indian children, a program which calls for the support of seventy-eight schools dotted all over India.

THE MOTIVES OF MISSIONS

THE great dynamic of Christian missions has been the desire on the part of some Christian people to tell others the good news which has come to them in Jesus Christ. This can be done and has been done in the most informal and unorganized way, indeed, when the Christian life is healthy it does not wait for organizations and programs, but it spreads by its own inherent power. The annals of the Church are filled with reports of men being drawn to Christ by unofficial means. A tent-maker carried the Gospel to Greece, Roman soldiers bore it to Britain, unknown men told the story to all the nations of Europe. The invention of printing has multiplied these anonymous voices. "Their line is gone out through all the earth, and their words to the end of the world."

But after the Gospel story has been told, there is need for organization, for Christianity is not merely a message but a life, the social life of the Christian fellowship which is the Church. The evangelist and the organizer must work together. "Go and teach all nations" said our Lord, and the Church must continually carry on the divine task of teaching and training those who have been won to His Gospel. The necessity of continuity of training in the Christian life demands organized effort, and thus the great missionary societies have come into existence. They have been created because of the necessity of training and nurturing lives which have already begun to be Christian.

In no case is this seen more clearly than in the work of the Church of England in India. There were many Christians in India before there were missionary societies. Christian men in business, in the army, or in Civil Service sought to lead Christian lives themselves and to train their dependents in Christian living. Chaplains were sent out to minister to them, and soon these chaplains found that they were thrown into contact with Hindus. To these they witnessed for Christ, some with great zeal and knowledge, until a way was opened into the heart of Hinduism. Organized mission work began with the task of caring for those who had embraced Christianity and needed shepherding. It went on to announce the Gospel to others and to train them in the Christian life.

The aim of missions is not merely to gain converts, but to implant in each nation cells and nuclei of the Christian life which shall be so firmly established that they can never be destroyed. It is not enough to gain converts, the task is one of completely acclimatizing the life of the Church in the new environment. The goal is the building up of a Christian community which shall be self-governing, self-sustaining and self-propagating. The missionary is the gardener and nurturer of the Christian life in its early stages. His task is to see that this community grows up into the fullness of Christ. This means not merely teaching the proper theological doctrine, but leading that new Christian life into the full heritage of divine worship and human service to which the Spirit of Christ has led His people. Education there must be, for a Christian must grow in knowledge, hospitals must be established, for Christ is the Great Physician; homes for the needy must be founded, for only in service to the

"poorest, the lowliest, and the lost" can Christ reveal His love. Churches must be built, that in the common life and worship the fellowship of Christ may be known. And ever the missionary must stand beside the infant group to save them from the errors which have cost so much in the past.

The Christian Church is not best thought of as an army going out to overthrow the other religions of the world. Christ never spoke of Himself as a general, nor did He commission the apostles to be colonels. He came that men might have life and have it more abundantly. He gave to those who came to Him a new life, a life which expressed itself in individual and social regeneration and which has brought forth fruits of love, joy and peace wherever it is allowed to live. The Christian Church is the custodian of this Christian life and is called to transmit it to all the nations of the world. This is not an easy task. It is not fulfilled by merely preaching the Gospel. In the world of nature we find that the higher the form of life, the greater the care that is needed to protect it in the early stages. A chicken is able to run around immediately after birth, but a human being needs years of care. Now, the divine life that Christ brought to man is higher even than human life, and it must have the most tender and watchful care in its infancy. Only by a long and careful process of training can the riches of Christ be transmitted to a people who receive His message for the first time. Our Lord spent far more time training the disciples than He did in calling new ones, and by that intensive training He created that wonderful fellowship of the Church which has moved the centuries. Success in mission work is not measured by numbers. It is measured by the degree in which we have been able to

create a fellowship, a Church, whose life is entering into the fullness of what Christ means to the individual and to society.

Judged by these standards the Christian Church is being well established in India, and that portion of the Church which is under the tutelage of the Anglican Communion more than justifies by its numbers and inner health, the care that has been spent upon it. It is filled with promise for a noble Christian future.

The Christian Church is now firmly established in India. The government census of 1921 reported four and three-quarter millions of Christians throughout the land, and every year shows growth in numbers and health. Over half-a-million of these belong to the Anglican Communion, a worthy result of the labors of the past, and an earnest of the future that shall be. The numbers of Christians, as given by the census, is as follows:

	<i>Anglo-</i>	<i>Europeans</i>	<i>Indians</i>	<i>Indians</i>	<i>Total</i>
Roman Catholic		32,101	57,491	1,733,487	1,823,079
Romo-Syrians		423,853	423,853
Non-Roman					
Syrians		367,545	367,545
Anglicans		108,759	37,241	387,180	533,180
Other					
Denominations		34,877	18,309	1,552,331	1,605,517
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total		175,737	113,041	4,464,396	4,753,174

From these figures we see that the Anglicans number about one-ninth of all the Christians in India, and about one-twelfth of the Christians of the Indian race. The Roman

Catholics number about two-fifths of all, but we must remember that the Roman Catholic Church has been at work for many years longer than have we. Further, it is seriously open to question whether the Roman Catholic body in India has reached a very mature state of Christian development. The motives appealed to in the past by the Roman Catholic Church in proselytizing, and the compromises made with Hinduism today, particularly in the matter of caste, raise serious questions as to the stability of that part of the Christian Church if it were left to itself. But criticism of others is not a very gracious task, instead of criticising others, let us consider our own people, and we shall see that this Anglican Church of over half-a-million communicants is a worthy part of the world-wide Body of Christ which has come into existence through great difficulties and which has promise of a great future.

The Anglican Church in India is at the present moment in process of transition from the status of a mission of the Church of England to that of an independent daughter Church. Until this year (1930) this Church has been directly under the government of the Church of England, but by the Indian Church Measure which was passed by the British Parliament this year, the Church of India has acquired her own independence, just as the Churches of Canada, the United States and of South Africa have done. This does not mean that she will be left to fend for herself, but it does mean that chaplains and missionaries will be sent out to work under her constitution, and that she will direct her own affairs. The various missions will carry on as they do now, but the thought and experience of India will have a controlling voice in the Church's councils. The Church

of England is passing over control to the Church of India, Burma and Ceylon. Under the official organization of these churches there are seven Anglican missionary societies operating. These are:

S. P. G. (Society for Propagation of the Gospel in Foreign Parts)

C. M. S. (Church Missionary Society)

C. E. Z. M. S. (Church of England Zenana Missionary Society)

The Church of England in Canada

The Church of England in Australia

The Oxford Mission to Calcutta

The Cambridge Mission to Delhi

The Cowley Fathers

The Bible Churchmen's Missionary Society

The Episcopal Church of Scotland

The schools and colleges of these missionary societies, their hospitals and dispensaries, and their various forms of evangelistic work, influence all classes, Hindus, Mohammedans and aborigines alike. It is impossible to represent by statistics the value of all this varied work, though over half a million patients are treated yearly in the hospitals of the S. P. G., the C. M. S., and the C. E. Z. M. S., and not less than 150,000 pupils are taught in their schools. But it does not depend merely upon its volume or the number of institutions and workers. The intensity of the personal influence of workers is of far more importance. Earnest Christian missionaries, men and women, are brought by these institutions into close personal contact with thousands of Indian people, and the message of the Christ is preached in their Christian living. The leading government officials have constantly given testimony to the value of the mission-

ary colleges to the people, and every British official who has served on the Northwest Frontier would speak with admiration and enthusiasm of the splendid medical work carried on among the frontier tribes. At the foot of all the chief passes on the British side of that frontier is a mission hospital. To these hospitals come the wild trans-frontier people from valleys far up among the mountains, and the self-sacrificing work that is done in them brings the medical missionaries into touch with types quite outside the range of the ordinary official or traveler, and is remembered with gratitude in the remotest villages of Afghanistan, Tibet and other neighboring countries. The results of this work are often not seen in the number of converts, but in the leaven of Christian thought and morality gradually spreading through Hindu and Mohammedan society.

THE CHURCH AND THE EDUCATED CLASSES

A REVOLUTION is taking place in India today. Not the political troubles we read about in the newspapers, these are but one expression of the inner tumult which is raging and which is changing all the forms of life of that ancient land.

India has been an agricultural country since time immemorial, and that agriculture has been of the most primitive type. The people have lived in little villages and have carried on their farm-work from the village centers. Even today ninety-five per cent of the Indian people live in about 50,000 villages. These villages have been largely self-contained and self-sufficient. The wants of the people were few, and almost all of them were satisfied by the simple village industry.

The social structure of their life was aristocratic, the venerable system of caste gave to each person a place in the social structure and held him and his sons in that place. Life was very poor for nearly all, and the system worked hardship and injustice on the lower classes, but at least it was stable, and social stability is one of the great desires of human life. For thousands of years this system has operated, and there has been very little change in village life from the time of Christ until today.

Social custom and religion had taken form in this primitive system of village life, children received their moral training in terms of its activities, education was education

in the culture of this traditional life. There is much to idealize in this simple life, that is, if one will forget the poverty of nearly all and the oppression suffered by the lower castes.

To this ancient civilization came the modern world. It did not matter much to the village life of India whether the English or any other nation ruled in the halls of Delhi or Calcutta, the only interest of the villagers outside their own immediate environment was that the taxes be not too heavy. India accepted the rule of the Mohammedan emperors in Delhi when they came from Persia, and she would as readily accept the rule of the Christian who came from England to Calcutta.

During the past century there has come to India not merely a new rule, but a new economic and social order. Modern science and large-scale industry are changing the life of the western world, and India is being drawn into the movement. Modern ideas of democracy are ruling the West and India is hearing the message. Railways have been built which are breaking up the traditional isolation of the villagers. Factories and foreign trade are bringing them into new relationships and destroying the old social order.

The old caste system was a fairly satisfactory way of dividing up the work of the village, satisfactory enough to last for over three thousand years. But it had no relation to the new life of the factory and the railroad. The old ideas of the village pundit were a satisfying education for the social life of the village, they taught a boy how to find his place in that simple life. But when a young man took a position as clerk in a business house in Bombay the educa-

tion of the village was worthless. The demand arose for an education which would prepare a boy for this new type of life which was beginning to control the country.

What has happened to India is not only that a few modern democratic political ideas have gained a place in Indian minds. The change is much deeper than any mere ideas, it extends to the actual modes of making a living, and it ramifies through the whole of life. The old way of making a living was in the simple village, the organization of the industry of the people was in the social system of caste, and this was sanctified with all the teachings of religion. Now the new industrial conditions are changing the life of the village, the caste system is not adapted to the new conditions, and the religious teachings do not have bearing on the actual life of the people. For example, in the old days the village weaver wove the cloth for the clothing of the village people, his work was recognized in the caste position given to his family group, and the religion blessed his work and gave him the consciousness of serving God in his work. But now the great cotton mills in England weave the Indian cotton far cheaper than is possible for him, the cloth is shipped from England to India and sold to the village people below his price, and he has lost his occupation. With this occupation he has lost his recognized place in the social life, and he has lost the religion that operated to give him the sense of value in his life and work.

The same change which is affecting the weaver is affecting every other occupation in India. Mahatma Gandhi is certainly right in claiming that the root of India's troubles is the destruction of village industry, it is open to question whether his solution of the problem is the correct one.

One result of these changes has been to send thousands of the best of the young men of India to those schools and colleges where they might obtain a modern western education. They seek an education which will enable them to make a living in the new world, but they are in need of far more than they realize. For with the weakening of the old Indian industrial and social life there has come also a weakening of the appeal of the old religion. Even though they may profess it with their lips and declaim about its beauties, yet it does not and can not enter into their lives as it entered into the lives of their fathers. It cannot be to them the framework of moral training as it was to their people in past generations. It cannot give to them the rich sense of social stability in the Will of God which it once gave to men. India presents the strange spectacle of a large number of people resentful against the West who are, at the same time, seeking western education. They have lost their moorings in life and are trying to idealize the Indian past and to profess their intense belief in Indian religion while they are seeking education in those very methods and sciences which are destroying the ancestral Indian life. This state of affairs cannot continue for long, some adjustment must be found between the two tendencies. But, in the meantime, the moral life of those who are involved in this confusion is at stake, for the customs and moral attitudes of the Indian people have been worked out in terms of the old order.

Thus the student classes of India are in deepest need of wise guidance. They have lost their old guides and do not trust the new. In this situation there is a wonderful opportunity for the wise and sympathetic Christian missionary to be the mediator of the new learning to these young men, to

guide them in their difficult period of adjustment, and to provide them with ideals for the direction of life. The missionary colleges which are found throughout India are the answer of the Christian Church to this need, and the missionaries who are educating the young men of India in these colleges are doing a remarkable work for those under them. The Anglican Communion has been very active in this educational work. Scores of high schools are found under her direction, located in all parts of India, and thousands of boys are receiving a western education from Christian men who are alert to care for their moral and spiritual needs as well as the needs of the intellect. About a dozen colleges, affiliated with the great universities, are also conducted by the Anglican Church, where a complete college education as far as the B.A. degree is provided, and where every effort is made to give the students not only the intellectual treasures of the West but also the treasures of Christ. There is a close contact between student and teacher in these colleges, and the moral influences radiating into the lives of the students form one of the most important factors in the life of educated India.

Kunwar Maharaj Singh, an Indian Christian who was for several years assistant secretary to the Government of India in the Education Department, writes:

“It is unnecessary to discuss the advantages of missionary institutions dealing with education. They are appreciated by non-Christians as well as by Christians, in view of the stress laid by such institutions on the formation of character. It is true that the number of conversions, though by no

means negligible, has been few, but the direct results achieved in raising the moral tone of the student community and in creating a kindlier feeling towards Christians and Christianity cannot be over-estimated."

This work is as difficult as it is important. The resentment towards the West, which is so strong in India today, leads to an antagonism to the religion of the West, Christianity, but there is a widespread and very deep admiration for the character of Jesus Christ. In every university center in India our Anglican missionaries have been preaching Christ and have been introducing students to Him in Bible classes, in lectures and in personal conversation, and the result is that today educated India is able to distinguish clearly between us as Christians of the West with all our failings and Christ Himself in all His beauty. Perhaps the measure of their apparent failure is the measure of their real success, they have brought Jesus Christ into the thought and life of India, and Indians are not sure that they want us and our ways after they have seen Him.

The Rev. W. E. S. Holland, a leading C.M.S. missionary who has worked among educated Hindus for twenty-five years, said recently that for the last two years he had found no trace of opposition to Christ in any Hindu to whom he had spoken. He quoted a Brahmo-Samajist as saying: "There is no one else seriously bidding for the heart of India except Jesus Christ. There is no one else in the field." And Mr. Holland also quotes a Hindu lecturer, who told his students: "It is incumbent on us to come to terms with Jesus Christ. We need Him and we cannot do without Him."

The success of our Anglican missionaries in meeting this difficult situation is evidenced by the high honor in which our colleges and missionaries are held all through India. No one who has been in India can fail to be impressed with the confidence which Hindu and Mohammedan students have in those who have taught them in colleges like St. Stephen's College, conducted by the S. P. G. at Delhi, or St. John's College, conducted by the C. M. S. at Agra, or, in fact, in any of our many schools and colleges.

There is no European in India who has so won the heart of the educated classes as the Rev. C. F. Andrews who went out many years ago under the S. P. G. So trusted is he, and so admired, that he has been sent by the Indian National Movement, not a Christian organization, to South Africa and to the Fiji Islands to champion the rights of oppressed Indians in those places. He is spoken of among the people as "Gandhi's brother" and is known and loved almost as widely as Gandhi himself. He gave up the Principalship of St. Stephen's College, Delhi, in order that an Indian Christian might be placed in charge. It is said that there are three names which will bring a cheer from any Hindu gathering today, Gandhi, Tagore and Andrews. The high admiration which Mahatma Gandhi has for Christ is well known; Gandhi speaks continually of our Lord in his messages to the people of India, and is opening the door for sympathetic consideration of His message. Only when the books of eternity are opened will we know how much of this is due to the influence of his dearest and most intimate friend, the Anglican missionary C. F. Andrews. During the past few months Mr. Andrews has been in America and has conferred unofficially with the missionary authorities of our

Church concerning the request of the Church of India that the Episcopal Church of America come to its aid. It is a request that must meet with the most earnest consideration, for through the lips of C. F. Andrews there speak not merely the Church of England, nor even the Church of India, but the people of India themselves.

THE CHURCH AND THE COMMON PEOPLE

THE mental picture that many people have of a missionary is that of a sallow-complexioned man in a long black coat, standing under a palm tree and preaching to a number of naked savages. Sometimes the picture includes a pot boiling near by for a use which can be easily imagined, a sort of post-sermon banquet. What would such persons think of the mission work of the Anglican Communion in Kashmir, a mountainous country in the far northwest of India? Kashmir is inhabited by both Hindus and Mohammedans and, as in all that northwest country, religious feeling runs very strong, and there is violent hatred for Christianity. Probably one could have preached in the streets of Srinagar, the capital, for years with little other result than the intensification of religious bitterness. The C. M. S. decided to open work in Kashmir and sent out two brothers named Neve, both physicians. These two men erected a hospital in Srinagar, the first of its kind in that part of the world, and proceeded to care for those who came to them. Their preaching was in act as well as in word. "This care for the needy is what Christianity is" they said, leaving it to the hearer to contrast the neglect of the sick among others. Today that hospital, and the brave, self-sacrificing men who conduct it, is famous not only in Kashmir, but far away in western Tibet and central Asia.

The next step the C. M. S. took in Kashmir was to found a school for boys, and they put in charge of it the Rev. C. E.

Tyndale-Biscoe, formerly coxswain of the Cambridge University crew. Tyndale-Biscoe found that the Hindu and Mohammedan youths who came to his school from the better classes of the district were dirty, conceited and cowardly. Instead of beginning with a Bible class, he began with a boat, and insisted that every boy must learn to pull a good oar. This was against all Kashmiri traditions, when the Kashmiri gentleman wanted to go anywhere on the rivers of Kashmir (and they are the chief means of transportation in that mountainous country) he hired coolies to row him. But Tyndale-Biscoe gave honor and recognition to the good oarsmen, and it would never do for the son of a Kashmiri gentleman to be second to the son of a coolie in the Principal's regard. So they learned to row, and in the rowing they shed a great deal of their false dignity and learned manhood.

The next requirement of the school was swimming,—and the waters of the mountain streams are cold in Kashmir—but Tyndale-Biscoe set forth the ideal of manliness so clearly in word and act and rule that soon every boy learned to swim. Then came the great test, every boy must be ready to go to the help of any person in need, no matter who the person might be and no matter what the danger. For Hindu boys of high caste to carry a sweeper woman to the Neve hospital was at first unimaginable, but it was done, and under the inspiring guidance of the manly Principal such things continued to be done until the whole attitude to life of the boys was changed. Every boy had to learn to box and to take a blow on the face with a smile, without bearing a

grudge about it afterwards. The school took for its motto "In all things be men" and it has stamped that motto deeply on the lives of hundreds. These boys have found a new kind of life, a manly, vigorous, self-sacrificing life, and, as they have learned it in practice they have come to associate this way of living with the name "Christian".

TINNEVELLY

DOWN in the south of India is the Diocese of Tinnevelly where there is a remarkable example of the results of Anglican mission work where it has been long established. This district might be spoken of as the very heart of Hinduism. It is so far south that the Mohammedans, who came from the north, never really gained control, and Hinduism was left to itself. Here one finds the great temples, the most wonderful specimens of Hindu architecture, of which those at Madura and Tanjore are famed throughout the world. The rules of caste are more stringent here than in any other part of India, and the difficulties of the Christian missionary are correspondingly great.

This is the district in which the Danish Lutheran missionaries were working in the eighteenth century, those whom the Anglican S. P. C. K. (Society for Promoting Christian Knowledge) supported financially for so many years. In the year 1820, it was necessary for the Church Missionary Society to take over this work completely, and since then Anglican clergy have carried on the mission. The appeal of the Church in this district was to the Sudras, the great artisan caste of India. Beneath the Sudras are the large numbers of the outcastes or depressed classes, so that the Sudras have a quite respected social status. When the C. M. S. took over this mission in 1820, there were about 3,000 Christians in the territory, but during the next twenty-five years the number increased steadily. In many cases entire villages renounced their idols and the movement in favor of Chris-

tianity was extending from village to village and from caste to caste. In 1850, the number of Christians connected with the Church of England was about 40,000. This growth occurred in spite of severe difficulties, any person or group who embraced Christianity was sure to meet with bitter persecution. But in spite of all opposition the Church grew in numbers and in quality of character. In 1864, the Metropolitan of India, after a visit to Tinnevelly wrote: "It furnishes a conclusive reply to all who are disposed to despond about the work of our societies in India." In 1876-1879, famine desolated large parts of India and was felt keenly in the South. The splendid work done during this time by the Anglican missionaries led to very large numbers of applications for Baptism. The missionaries refused to baptize any during the famine, but after it was over, some 35,000 Hindus persevered in their desire and were baptized. Unfortunately, means were not available to meet this new situation and provide teachers and pastors for the new converts, and many of them lapsed back into Hinduism because of our neglect. Still, the Church has constantly developed in numbers, education and corporate life. So marked was the development that it was found necessary, in 1896, to separate this district from the large Diocese of Madras and make a separate diocese of it. The results have been most gratifying. The number of Indian Christians is now no less than 112,000, ministered to by about one hundred Indian pastors, and these are almost entirely supported by their congregations. There are only four European congregations in the diocese, and nearly all the clergy are Indian. The adult Baptisms number about a thousand every year.

These Christians come from the poorer working class, and their own incomes are pitifully meager, but they have a strong missionary spirit. They have their own Indian Missionary Society of Tinnevelly which sends out its own missionaries to the Dornakal diocese whose bishop is an Indian from Tinnevelly. The former bishop of Tinnevelly, the Rt. Rev. Norman H. Tubbs, tells us that quite recently when a church was being built, largely for European employees of the great cotton mills at Madura, the Indian Christians on their own initiative subscribed about one thousand dollars towards it.

The church in Tinnevelly is largely self-governing as it is largely self-supporting. A diocesan committee has been incorporated and holds property and funds formerly held and administered by the English missionary societies. Higher education and the training of teachers are still supported from England, but the Tinnevelly Christians are now carrying their own current work and are giving to others.

Not all dioceses in India have advanced as far as this one, but Tinnevelly is an example of the goal towards which the Anglican work is striving, and which it will some day reach in other districts.

THE CHURCH AND THE OUTCASTES

THE most striking response to the Gospel has been made by the poverty-stricken, downtrodden and degraded outcastes of Hindu society, to whom the Gospel of Christ has come as the first message of hope they have ever heard. No words could be too strong to use in describing the fearful injustice that characterizes Hindu life in that it condemns as "untouchable", holds in the most utter poverty, and crushes into abject hopelessness about one-sixth of the population of India. It is not necessary to describe the pitiful condition of the "depressed classes" here, the reader may learn of it in any good work on India. These people have been shut out from any possibility of a decent occupation, they have been refused education and have been denied the slightest social recognition, in many parts of India they may not even use the common roads nor draw water from the common well, or go to the temples. Even their shadow falling on the image of a god is held to pollute it. They have been overwhelmed with humiliation for generations until they know no better than to accept it.

Fortunately they have won a champion in these modern days in Mahatma Gandhi. He has put in the forefront of the reforms to which he is calling India the elimination of untouchability. He has repeatedly inveighed against the fearful injustices of the system, calling it "the greatest blot on Hinduism". He has written: "This evil of 'untouchableness' is a curse that has come to us; and as long as that curse remains with us, so long I think we are bound to con-

sider that every affliction in this sacred land is a proper punishment for the indelible crime that we are committing." If Mr. Gandhi can win any success in this, his deepest interest, it will be a tremendous victory, for the evil is deeply embedded in Hinduism and is spread through every part of the land. The sympathy and support of Christians everywhere should be given to this modern Hindu saint who has not hesitated, on any and every occasion, to attack this terrible and deeply-entrenched evil.

About sixty years ago these poor outcastes came in contact with Christian missionaries in different parts of India, and for the first time in their long, sad history met a body of men and women who did not despise them or treat them as unclean, but who nursed them when they were sick, educated their children, and preached to them a gospel of love and good-will. It took a long time to kindle hope in their hearts, but gradually they began to realize that the Christian Church held out to them the hope of freedom and a better life. It was difficult for them to believe the new truth and to believe in the new messengers, for they had lived for untold generations in terror of the higher castes and the terror had become natural to them.

Christianity would not be true to its divine Master if it left uncared for these who are the most needy of all. The mark of the Christian movement since its beginning has been that "the poor have good news preached to them". St. Paul wrote to the people of Corinth that "not many mighty, not many noble are called, but God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not,

that He might bring to nought the things that are". All honor to the Christian missionaries in India who were willing to go to the filthiest slums, to live among people who had no knowledge of decency or cleanliness, in order that they might bring the healing, cleansing power of the Son of God to their degraded lives.

It was a long time before the outcaste was able to believe and receive the new life. Because of his centuries of oppression he had lost the power of hope, and this is the most terrible condition for any human being. Further, the missionary tried to teach him to do things that he did not want to do; he was urged to be clean, chaste and honest, virtues of which the Hindus (including the outcaste himself) never believed that he was capable. He was urged to give up the worship of demons, and he feared to do this lest the evil spirits should punish him for his neglect. And, above all, was the terrible power of tradition, his fathers had always lived thus, and why should he change? It called for courage and initiative which had never been developed in him.

But gradually a few began to come, and then they began to come in groups. It was easier to come to the Christian life in groups than as individuals. So we are seeing today in many places whole villages of outcastes coming to the Christian Church and asking for Baptism and teaching. In the three dioceses of Lahore, Bombay and Lucknow in the north, and in Travancore, Madras, Tinnevelly and Dornakal in the south, these so-called "Mass Movements" are occurring.

The following account is given of the Baptism of a number of outcastes in the Diocese of Lucknow by one of our Anglican C. M. S. missionaries:

“They had sent for us not once or twice but repeatedly, ever since the previous summer, begging for instruction and Baptism. When at last we brought our camp to the village, for the purpose of giving them systematic instruction, we were delighted by the keenness of almost the whole community of at least 500. They had decided, practically unanimously, to become Christians. They surrounded us, both when we were in our tents and in their own quarter of the village, at all hours of the day, and far into the night, learning, listening, questioning, pouring out their fears. Their masters, the high-caste landowners and farmers of the village, were thoroughly apprehensive ‘whereunto this thing would grow’. Already half a dozen accusations against the enquirers had been produced, but one and all were rejected in court as being manifestly false. During our stay, various efforts were made to drive us away; the water-carriers were beaten for supplying us; the women were threatened with the same treatment for coming to our camp; and finally our tents were robbed of some five hundred rupees worth of valuables. But the enquirers were not daunted. All alike declared (as their leaders bravely said to the government officials sent to look into things): ‘We, and our wives, and our children are Christians till death—if you grind us to powder’.”

This report comes from the Diocese of Lucknow in the north, and similar reports might be made from many places in other northern dioceses. Here is another, and less happy report:

“A C. M. S. missionary in the United Provinces received one day a deputation sent to him by a mass meeting of 3,000 men, who represented a large number of outcastes in their district. The 3,000 had met in conference for three days to consider whether or not they should all seek for Christian instruction, since so many of their number had already become Christians and were obviously changed men. The deputation that day came to inform the missionary of the unanimous decision of those men to place themselves under Christian instruction and to ask for teachers. *But the missionary had no teachers to send.* That experience might be multiplied many times over. In many districts it happens almost every day.”

In the Diocese of Travancore in the south of India there are now over 40,000 Christians drawn from the outcastes and some hundreds of catechumens under instruction for Baptism. Many thousands more might be gathered in if funds were available for the training and support of more teachers. It is easy, in many places, to gain converts and have Baptisms, but it is a very difficult and lengthy process to develop a Church which is genuinely Christian.

THE DIOCESE OF DORNAKAL

DOWN in South India, in a segment cut out of the old diocese of Madras, is the diocese of Dornakal, where the most remarkable work of all has been done among the outcastes. This diocese is noted for the fact that, since its formation in 1913, it has been presided over by our first Indian bishop, the Rt. Rev. Vedanayagam Samuel Azariah, under whose leadership the diocese has had a most unusual development. A few words may be given about this great Indian bishop. Before his consecration Mr. Azariah was not only one of the best known Indian Christians, but was recognized as a world leader in missions. He was prominent in the Y. M. C. A. and the Student Volunteer Movement, and traveled widely in Europe and America where he was a much desired speaker at conventions. As a Tinnevelly Churchman, he had been active in the formation of the Indian Missionary Society of Tinnevelly, and when the Dornakal Mission of that society was founded, Azariah gave up his wide ranging activities in world movements, and took charge of this infant work among the most degraded outcastes in India. It was a real foreign mission for him, for Mr. Azariah is a Tamil by birth and language and the Dornakal district is Telugu. But he soon adapted himself to the situation and inspired the weak Christian Church of Dornakal with a new energy, until today it is one of the most promising districts in India. There are now over 85,000 baptized Christians under his pastoral care, and in addition over 50,000 waiting to be prepared for Baptism.

But this is anticipating our story; we must go back to the beginning of the Church's work in Dornakal. Sixty years ago a C. M. S. missionary, the Rev. Mr. Darling, was working in Bezwada, a large town on the River Kistna. He was meeting with little response from the Indian people, and was almost in despair about his work. He had been preaching for eight long years to the caste people, and had not made a single convert. To him one day there came a group of outcastes, led by a man named Venkayya, asking to be taught the new religion. Mr. Darling talked to them, found that they were very serious, and told them the Gospel story. Later he went to their village and gave instruction to all their people. Their masters bitterly opposed him. But in spite of their opposition, Venkayya and his family, with sixteen other outcastes, were in due time baptized. Venkayya himself became an ardent evangelist, and through his preaching more than five hundred people were converted and baptized.

This was the beginning of the Church's work among the outcastes of the Kistna district, and today, there are over a hundred and thirty thousand souls under her care. Each year the number of Christians in this diocese increases by about ten thousand, and the bishop is put to it to find men and means for giving them the teaching which they need. There are eighty-four priests in the diocese, only twelve of whom are Europeans. The pastoral work is all in the hands of Indian priests. With very few exceptions, they are drawn from the outcaste classes. The diocese is divided into eleven circles, similar to our deaneries, and there is a circle committee directing the work of the Church, the chairman of this circle is always an Indian priest. Bishop Azariah writes

in the highest terms of "the splendid service of these Indian clergymen, whose hard and devoted work alone made possible the wonderful progress of the last few years". Two generations ago these people were the lowest of the low, sunk in degradation, superstition and immorality. Today they are directing the work of the Anglican Church in the most rapidly growing diocese in India, and English clergy from Oxford and Cambridge are glad to come out and work with and under them.

Far better than any words of ours are the words of the great Bishop of Dornakal, Vedayanagam Azariah. He and his fellow workers have brought about changes that reach down to the ordinary village life of the people. In one of his reports he writes of one village as a typical case. He says:

"It originally consisted of a group of grass huts without any order; the path leading from one to another full of filth and dirt. Poverty was written on the faces of all; rags and nothing but rags covered the bodies of the people. They had no land, they possessed no cattle, they were all in debt to the landlords. Every man and woman drank the country liquor. It was not at all uncommon to see, in the evenings, half-clothed men and women in filthy rags returning from the field fully drunk, and soon begin their daily chorus of abuse, quarrel and riot. Disease, dirt, debt and drink were the four demons that wrought damnation on this fair work of God.

"What has the Gospel been able to do in these seven years? The village has increased in size from eleven to twenty-five houses. The houses are bigger, more solidly built and neatly thatched.

The huts are all built in straight lines. Almost every family possesses cattle; a few possess bullock carts with draught bulls. Some have acquired lands, women dress decently, children are mostly covered with little jackets. They are no longer wallowing in dust and dirt. Their hair is oiled and combed, and they are well dressed and daily attend the school. All lanes in this Christian village lead to the prayer-house built by the people themselves. In the evening you find the houses empty and the people at their daily worship. Very few names are unanswered as the roll is called each night at the close of the service. The bright and happy faces of the men, women and children testify to the joy that has come into their lives.

“Service over, the night school meets. A few adults have already learned to read, and they possess Bibles and Prayer Books. Sunday is strictly observed and the whole village attends divine service in the morning, and young and old go out preaching in the neighborhood in the evenings. The first-fruits are set apart for God. These people who had to be clothed in cast-away garments a few years ago now own cattle and have cleared all their debts. Four years ago the old huts were destroyed by fire, but they were glad they had a chance of building new houses. The whole village has become new. Drink is scarcely known. They are now literally sober, clothed and in their right mind.

“The Hindu landlords have noticed the change. Recently the women of the village were given extra wages during transplantation and harvest because, as the landlord said, they were doing

their work honestly and whole-heartedly. What is the cause of the change? The cause is the evangelist and his wife who had lived in the midst of the people and had brought them, through example and patient teaching, into the saving power of the Gospel of Christ. These evangelists have had no money to spend on the people, they have given no gifts; they wield no influence on those in authority; they have only given them Jesus Christ."

These poor people, redeemed from the depths of the out-caste life, are well aware that it is the power of Christianity which is responsible for the change in them, and they are eager and enthusiastic witnesses for Christ and His Gospel. The extraordinarily rapid advance of the Christian Church in the Telugu country has been brought about by the voluntary evangelistic efforts of the people themselves. The C. M. S. Annual Report for 1925 gives an interesting story of their work. It says:

"An eight days' evangelistic campaign is an annual event in many parts of South India. Last May, for example, in one area of the Diocese of Dornakal, 6,000 Christians led by 700 teachers visited between them 1,300 villages and preached to all who would listen to them. Of the 110,000 hearers there were 30,000 caste people and 2,000 Moslems, the rest being outcastes or Panchamas. The preachers with a few exceptions were outcastes. As a result of this campaign, 8,000 heathen gave in their names to be prepared for Baptism, and in fifty-six villages, where before there were

no Christians, there are now groups of catechumens desiring instruction. This means a call for fifty-six additional teachers and schools."

That 6,000 Christian people should be found ready to go out and preach the Gospel of Christ to their fellows is remarkable, but still more remarkable is the fact that, out of their poverty they should be willing to lose a week's wages.

This uplift of the outcastes is having a powerful effect on the people of the higher castes. We have previously seen how the educated classes of India are being attracted to Jesus Christ. A great factor in bringing this about, in addition to the steady teaching of Christianity in our schools and colleges, has been the visible effect of Christianity among the degraded classes in the villages. Hindus are beginning to have a bad conscience regarding their treatment of the outcastes, but they have salved their consciences with the argument that these people were incapable of receiving any benefit. Now Christian mission work is showing hundreds of examples of men of outcaste birth who are made into earnest and cultured Christian gentlemen. Hinduism has degraded these people and has left them alone in their degradation; Christianity has emancipated and uplifted them. In no place are these triumphs of the Gospel seen more clearly than in Dornakal, where a great bishop has given up world-wide fame and prominence to minister to the poorest of God's creatures, and by that service to show the redeeming and regenerating power of Christ.

THE SYRIAN CHURCH OF SOUTH INDIA

A MOST interesting and valuable service which the Anglican Communion has been able to render to the cause of Christ in India has been through contact with the Syrian Church of South India. At the southern tip of the peninsula of India, in the Diocese of Travancore, is a very large Syrian Christian Church, about which western people know very little. No one can tell how it began, but it has certainly been in existence since the early part of the sixth century, and probably much earlier. The tradition is that the Apostle Thomas founded it, and, while there is no proof of this, it might possibly be true. At any rate, there it is, with not less than 700,000 members. Tucked away in the very heart of Hinduism, this body of Christians has maintained its identity as century after century passed.

When the early visitors from Europe came to India they were greatly surprised to find these Christians there. The first visitors were the Portuguese, and they set themselves to bring this straying Church into obedience to Rome. The bishops of the Syrian Church had always come to them from Mesopotamia, this being almost the only contact they had with the rest of the Christian world. Now the Portuguese Government issued an edict that no Mesopotamian bishop should be allowed to enter the country. One bishop was forced to turn back from Ormuz, on the Persian Gulf, and another, who succeeded in entering the country secretly, died at Lahore. Then, while the Syrian Church was without

bishops, the Roman bishops took authority and from 1550 to about 1600 the Church was Romanized. The Jesuits were in control, and though the people appealed to the Pope for the restoration of their ancient customs, the appeal was never answered.

In 1653 things reached a climax. Back in Mesopotamia it was recalled that there was a Church in South India which used to look westward for its bishops, and the Nestorian Patriarch consecrated a bishop for this Church and sent him out to serve it. He was seized by the Portuguese, taken to Goa, tried by the Inquisition and burnt at the stake. This naturally created a fearful storm in South India. For a time it looked as though the whole Roman cause would be lost, but skillful work by the Roman priests kept about half the people in the Roman fold. These are called Syrians of the Roman Rite, or Romo-Syrians.

Later the section of the Syrian Church which had seceded from Rome was able to establish contact with Mesopotamia again, and bishops continued coming to them. There were, in 1921, some 367,000 persons in this Church.

It has been given to the Anglican Communion to be almost the only friend that this ancient Church has had. On the one side the Syrian Church has had to stand against the assaults of Hinduism, and on the other it has had to face the Roman Catholic Church. In view of past history it would hardly find friendship there. When missionaries of various Protestant denominations came, the Syrian Church faced a new danger, for these missionaries were unable to appreciate the Catholic tradition of the Syrians, and felt that they would do the work of God best by proselytizing from that Church. The Anglicans, especially the mission-

aries of the S. P. G., have been very valuable friends to the Syrians. They are able to understand the type of churchmanship which the Syrian Church represents, and to help in developing the life of that Church, without attempting to proselyte. The first Anglican bishop in India, Bishop Middleton, visited this Church early in his term of office and was warmly welcomed by the leaders; at that time he assured them that the Anglican Church had not the slightest desire to proselyte or to absorb their Church, but would be glad to be of what help it could.

The consequence of these friendly relations is that the Anglican Church is enabled to exert a strong influence on the Syrian. The Anglican College at Kottayam has always been a sort of "Mission of Help" to the Syrian community. Most of the bishops, priests and prominent laymen of the Syrian Church have received their education there. This Church, cut off from the rest of the Christian world for so many centuries, naturally needs careful guidance as its leaders now come for the first time into contact with modern thought. It is because the Syrian leaders have learned to trust the Anglican missionaries that it is possible for us to lead this ancient Church into the world of modern thinking.

We are, also, able to awaken in them the spirit of evangelism. During all these years the Syrian Church has lived its own life and followed its own customs in the midst of Hinduism, without making any effort to win Hindus to Christ. The Church was not very unlike a Hindu caste itself. But now, through the influence of the Anglicans, the Syrians are being taught the spirit of missions and evangelism, and we may look to see this community render an important service to the cause of winning India for Christ.

THE CHANGING POSITION OF THE CHURCH

THE history of the Anglican Church in India shows that it began in the days of the East India Company as an extension of the Church of England. Not until 1813, was the life of the Church in India recognized as important enough to call for the presence of a bishop. The establishment of the See of Calcutta was a great step forward, it linked together the Christian life of the English people in India with the missionary work among Indians, and ensured that the life of the Church would be an international fellowship. But legally, the Church was the Church of *England* in India; it had no power, and for over a century has had no power, to legislate for itself. In the meantime, the personnel of the Church has changed; it is no longer an English Church with a few Indian adherents, it is an Indian Church which includes in its fellowship a large number of English and Anglo-Indian members.

It speaks well for the Christian spirit of the Indian members of the Church that they have been able and willing to live and work under such unsatisfactory conditions; and it speaks well for the English members of the Church that they have been ready, when the proper time came, to acquiesce in a re-organization which would give vastly greater power to the Indian brethren.

By virtue of the Indian Church Measure, which is to take effect this year, 1930, the Church in India is to be completely free from the English establishment, and, indeed,

free from control by the Church of England. She is no longer to be called the Church of England in India, but the Church of India, Burma and Ceylon, and is to be self-governing as the other daughter Churches of the great Anglican Communion are. This is not a new Church, it is the coming of age of a daughter of the old Church.

This is a great joy to the Indian members of the Church. The national spirit in India is so strong now that no Indian could take pride in being a member of the Church of England. A leading Indian Christian, in pleading for the change, cried out: "Give us a Church with the name of our own country, and we will live and die for it." And the Church of England, and the people of England through their Parliament, have given to India exactly this. In this act, England has given to India her greatest gift; she has given the riches of the traditions of the English Church, and now she has given freedom to the Church of India to hold or modify these as may seem best to her. The daughter Church may soon grow so strong as to be regarded as a sister rather than a daughter, but she will never forget the fostering care of the mother who guided her through the days of infancy.

We may expect that Indian Christians will be greatly encouraged by this step. We have seen how the work of the Church pressed forward in Dornakal when the time was ripe for the appointment of an Indian bishop, and we may look for greater and greater progress through all the work of the Church of India, now that she is judged mature enough to control her own life.

This change will affect the relations of America to the Church of India. It was natural that Americans should be a

little chary about serving under the Church of England. So long as the constitutional basis of the Church in India was what it was, so long as India had no control over her own church organization, Americans might hesitate to participate in her work; but now that the Church of India is mistress in her own house, it seems that the Episcopal Church of America must prayerfully consider the invitation which has come from India that we help in the great opportunities and tasks that face the Christian Church there.

THE CHURCH IN SOUTH INDIA

OUR generation has seen the growth of a very strong movement towards Christian union among the sun-dered parts of the Church of Christ. The Anglican Communion both in England and in America has had a large part in stimulating this desire. The bishops assembled at Lambeth in 1920 made a most moving appeal urging the vital necessity for union and suggesting ways in which it might be achieved.

In no place has this longing for union among Christians found such definite expression as in South India, and as matters have developed during the past year, this movement has come to affect the Anglican Communion most closely. It is not possible in these pages to trace the history of the South Indian Scheme of Union, nor to explain its details, but we should notice its most important aspects.

Some fifteen years ago two large bodies of Christians in South India, the Presbyterians and the Congregationalists, numbering over two hundred thousand, came together and formed the United Church of South India. Later the Methodist Church of that region also joined them. The Anglican Church in South India numbered over one hundred and fifty thousand Christians, and the desire for closer fellowship with their brethren in Christ moved them. Long and earnest conferences were held between Anglican leaders and the leaders of the United Church, both Indian and European opinion being represented. The pressure of need was upon them; it was felt that union in some way was a

vital necessity for the Cause of Christ as it faced the masses of Hinduism and Islam. A disunited Church could not win India for Christ. At last, after months and years of thought, discussion and prayer, those participating found that they could all agree on a new form of union.

The story of its origin must first briefly be told. At Tranquebar, where landed in July, 1706, the first Protestant missionaries to India, there met in May, 1919, a group of men, chiefly ministers of the Anglican and the South India United Churches. All were Indian except two, one an American and one an Englishman. These thirty-three men, after prayer and discussion drew up and issued a statement.

The statement declares in favor of organic union and that in the united and visible Church there must be conserved three scriptural polities—the Congregational, the Presbyterian, and the Episcopal. It proceeds:

“Upon this common ground of the historic episcopate and of the spiritual equality of all members of the two Churches, we propose union on the following terms:

- (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.
- (2) The Apostles’ Creed and the Nicene Creed.
- (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord’s Supper.
- (4) The historic episcopate, locally adapted.”

This statement was forwarded to the General Assembly of the South India United Church, which in September, 1919, expressed “its fullest sympathy with the idea of union

with the Anglican and Mar Thoma Syrian Churches," and appointed a Committee "to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they may deem wise, with a view to the possibility of union."

Similarly the Episcopal Synod of the Anglican Church in India passed a resolution in February, 1920, welcoming and reciprocating the desire for union, and appointing a Committee to confer with representatives of the South India United Church.

Between 1920 and the present year, the Joint Committee has held eight meetings, the Wesleyan Methodist Church in South India joining in the negotiations from the fifth meeting onwards; and the scheme now presented was unanimously accepted by the Committee at its last meeting in March, 1929.

The Churches or parts of Churches between which union is proposed are the following:

(1) The Church of India, Burma, and Ceylon (formerly known as the Church of England in India) with regard to the dioceses of Madras, Tinnevelly, Madura, and Ramnad; Dornakal; and Travancore and Cochin.

(2) The South India United Church.

(3) The South India Province of the Wesleyan Methodist Church.

The uniting Churches hold the faith which the Church has ever held in Jesus Christ, the Redeemer of mankind; and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity.

They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith.

They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union.

They believe that the Sacraments of Baptism and the Supper of the Lord, ordained by Christ Himself, are means of grace through which God works in us; and agree that they should be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

They believe that the ministry is a gift of God through Christ to His Church; that God Himself calls men into the ministry through His Holy Spirit, and that their vocation is to lead God's people in worship, prayer, and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these made effective by faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination God, in answer to the prayer of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry a commission for it and the grace appropriate to it, which grace, if humbly used, will enable the ministers to perform the same.

The uniting Churches, recognizing that the episcopate, the councils of the presbyters, and the congregation of the faithful must all have their appropriate places in the order of life of the united Church, accept in particular the historic

episcopate in a constitutional form as part of their basis of union, without intending thereby to imply, or to express a judgment on, any theory concerning episcopacy.

The meaning in which the uniting Churches thus accept a historic and constitutional episcopacy is that in the united Church:

(1) The bishops shall perform their functions in accordance with the customs of the Church, those functions being named and defined in the written constitution of the united Church;

(2) The bishops shall be elected, both the diocese concerned in each particular case and the authorities of the united Church as a whole having an effective voice in their appointment;

(3) Continuity with the historic episcopate shall both initially and thereafter be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate is thereby implied or shall be demanded from any minister or member of the united Church; and

(4) Every ordination of presbyters shall be performed by the laying on of hands of the bishop and presbyters, and all consecrations of bishops shall be performed by bishops, not less than three taking part in each consecration.

The uniting Churches agree

(1) That the bishops of the dioceses of the Church of India, Burma, and Ceylon which are to be included in the united Church shall be accepted as bishops of the united Church, provided that they assent to the Basis of Union and accept the Constitution of the united Church;

And that all the other ministers of the uniting Churches

in the area of the union shall be acknowledged as ministers of the Word and of the Sacraments in the united Church, each retaining the standing (whether as a minister authorized to celebrate the Holy Communion, or as a deacon or a probationer) which he had before union in his own Church, provided similarly that such ministers assent to the Basis of Union and accept the Constitution of the united Church; and

(2) That, as is set forth in detail in Section IV. of this Scheme, such bishops and other ministers shall, subject only to necessary restrictions in certain directions, retain (so far as the united Church is concerned) all rights and liberties which they previously possessed in the several uniting Churches.

(3) These bishops and other ministers, together with the bishops who will be consecrated at the inauguration of the union (see Section XV.) shall form the initial ministry of the united Church.

The uniting Churches recognize that they must aim at conserving for the common benefit whatever of good has been gained by each body in its separate history, and that in its public worship the united Church must retain for its congregations freedom either to use historic forms or not to do so as may best conduce to edification and to the worship of God in spirit and in truth.

It is, therefore, not their intention that because of the union any form of service at present in use in any of the uniting Churches shall either be forbidden or made compulsory in the united Church.

It is equally the intention of the uniting Churches that the united Church shall in its legislation and executive acts

respect the conscientious convictions of its ministers and members.

It will in these matters avoid on the one hand any encouragement of license or condonation of breaches of Church comity and fellowship, and on the other hand any unchristian rigidity in its regulations or in their application; and in all its actions it will seek the preservation of unity within, the attainment of wider union, and the avoidance of immediate contests on particular cases.

The uniting Churches agree that every minister of the united Church who was ordained outside its area shall be at liberty to retain the ecclesiastical status which he had before the union in the Church in which he was ordained, subject to such arrangements between the united Church and any of the Churches concerned as may be found necessary, and provided that he shall not by any such arrangements be released from the obligations of his position as a minister of the united Church.

The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister.

This scheme of church organization has been analyzed, discussed and criticised, it has won the approval of the Christian people of South India, both Anglican and non-Anglican, it has also been endorsed by the Synod of the Indian Church in Calcutta, and, as this is being written, has received the practically unanimous approval of the Lambeth Conference of 1930.

The distinguishing features of the constitution of this great United Church of South India are that it gathers

together in one fellowship this great majority of non-Roman Christians of this great part of India, the part where Christianity has been most successful; it provides a church government which contains the best of the Presbyterian, Congregational and Episcopalian forms; and it allows a period of thirty years as a time of transition. The authors of the scheme have successfully brought together Methodists, Presbyterians and Anglicans, Englishmen, Americans and Indians, and where they have found themselves unable to discover a perfect or permanent answer to all questions, they have trusted to the guidance of the Holy Spirit in the years to come.

This is, in many ways the most conspicuous achievement in the cause of Christian unity in our day, and it is by far the most significant for us of the Anglican Communion. For the first time a mode of union is actually being worked out in practice between Episcopalian and non-Episcopalian. It is a great adventure which may open the road to union in western lands also. It calls for our closest attention that we may learn from its experience; it calls for our earnest prayers that costly errors may be avoided; it calls for our comradely help that our brethren in South India may be kept one with us as they utilize new methods in the Master's work.

THE CALL TO AMERICA

THE Episcopal Church in America has no mission work in India. Our people have shown a splendid missionary interest in the work in China, Japan, the Philippine Islands, and in other parts of the world, but we have never as a Church had any share in the evangelization of India.

It may be said with truth that there is more than enough work to be done in the fields we have already entered to take up all our attention. But the same argument would apply to keep us out of every mission field, for the work of the Church is never done in any place where she utters her message until the fullness of Christian life is developed, and we have not yet achieved this in America. If we are not to enter any new field until we have done all that is possible where we are, we will remain at home forever. This is the spirit of parochialism.

In contrast to this narrow view there is a wide view which considers what might be called the world-strategy of the kingdom of God. The wise general does not concentrate all his forces on one spot, nor does he scatter them everywhere without regard to a plan—as there is need, he occupies new territory, even though he could use his soldiers valuably in the old location. New circumstances arising call for new dispositions of his forces, all with a view not to the greatest immediate results, but looking forward to the success of the whole campaign.

Now in the world-strategy of the kingdom of God, new circumstances have arisen within the past few years, and

earnest calls have come from India to the Episcopal Church of America for help. The Church of India has made definite and formal request of us that we open up missionary work in India in any way that seems good to us. The first formal request was made in 1928 but our National Council replied that it was impossible for us to participate. Disappointed, the Indian Church took up its task again without us, but, believing that we did not appreciate how important our co-operation would be, renewed the request this year, 1930, and a committee of the National Council is now re-considering the whole matter. We cannot reject such urgent calls from our Christian brethren without the most serious thought and the best reasons.

The new circumstances that call for re-consideration of our missionary strategy are very important. In the first place, America has become the most powerful nation in the world since the war. Our influence and prestige in the Orient are very great. Our brethren of the Anglican Communion in India look with longing to the support which we could give them. The presence of a mission of the American Episcopal Church in India would be visible evidence to India of the fact that the Anglican Communion is not merely an English form of Christianity, but is a world-wide fellowship. And these Indian Christians need this sense of oneness in a great international communion.

This argument is strengthened today when we realize the serious tension that exists between India and Great Britain in the field of politics. The Nationalists movement in India is sweeping the country and is violently opposed to the British Government. The Anglican Communion is not part of this government, but it is not surprising if the Indian

people confuse the two. It is not a pleasant position for an Indian Christian of strong Nationalist sentiments to find himself a member of a Church which appears to be a part of the Government which he hates. The whole aspect of affairs would be changed for him if he could point to the fact that American Christians were working as part of *his* Church. He would realize that his Church was a world-wide fellowship of many nations and not merely the Church of the governing people. Nor would this be merely appearance. As part of the Church of India, our missionaries would exert an influence on its future development, bringing to it American methods and ideals, all of which would be welcomed by the Indian Christian. An American Episcopal mission in India would affect the life of the Church of India far more than might be expected from its size. If the presence in India of even a few American Episcopal missionaries would so strengthen the hands of the other workers, Indian and English, in our Communion, we must consider very carefully if this is not the call of God.

The Church of England has done great service in missions in India in the past, but the demands of the present and future are beyond her strength. Since the War, England has become poorer, and the effect of national financial difficulty is reflected in the missionary giving. The great English missionary societies are being forced to cut down their work wherever possible because of shortage of funds. And now in this state of crisis in both England and India, the call comes to us of America to come and bear a hand. India is on the march to a future not clearly discerned, she looks to America as a friend and covets American influence and leadership. Our brethren, Christians of the Anglican Com-

munion especially ask us of the Episcopal Church to come and labor with them in their effort to make India's future Christian. It is for us to study the needs and then to decide whether we will answer the call and show to the world Indians, Americans and Englishmen working together for, and worshiping together in, the great fellowship which has meant so much to all of us.

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